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ABSTRACT

Experiential education, and more specifically service-learning, connects students with a different kind of education. Moreover, service-learning provides the opportunity for students to listen to voices seldom heard in academia. Experiential learning and service-learning have taken on an important role in contemporary schooling and are being adopted as a regular part of the curriculum to provide education for citizenship, an experience of community, practical applications for theoretical material, and an educational process more appealing to adult learners. By providing interaction with the marginalized community--the immigrant, the poor, the sick, the homeless, the aged--the service-learning program at Santa Clara University in California promotes a wider discourse in the communication course and invites students to take a greater responsibility for their own learning. Begun in an effort to connect the university more closely to its local community, and arising from the religious mission of the school, the program design included student contact with the local community through projects including, among others, documentary videos and studies of interpersonal interactions. (Contains 33 references; a project description that includes a list of questions for student reflection is appended.) (Author/CR)

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Inviting Others to Take the Helm: Service-Learning and the Marginated Community

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Experiential education, and more specifically service-learning, connects students with a different kind of education. Moreover, service-learning provides the opportunity for students to listen to voices seldom heard in academia. By providing interaction with the marginalized community---the immigrant, the poor, the sick, the homeless, the aged---the service-learning program at Santa Clara University promotes a wider discourse in the communication course and invites students to take a greater responsibility for their own learning.

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Inviting Others to Take the Helm:
Service-Learning and the Marginated Community

Experiential education and service-learning have taken on an important role in contemporary schooling. More and more schools and universities have adopted these programs as a regular part of their curriculum in order to provide education for citizenship, an experience of community, practical applications for theoretical material, and an educational process more appealing to adult learners. Service-learning programs fitting these requirements can include a wide range of activities and placements.

Before examining a specific program, I will briefly review some of the history of service-learning, its goals, and its theoretical foundation, including its relevance to communication theory. After the case study, I will note work still to be done.

I. Background to Service-Learning

Service-learning forms a subset of experiential education--something that encompasses almost any kind of "hands-on" learning from in-class projects to internships.

Experiential education put students in direct contact with the realities they were studying, and is typically associated with the "real world"

> rather than the "artificial world" of the classroom or the campus. But it can also take place in the classroom, as when students perform experiments or plays, study themselves or their class, participate in classroom simulations, or analyze case studies. (Gamson, 1989, p. 5)

The idea, of course, is to tap into the kind of learning that occurs "naturally"--non-school learning. If children and young adults learn to negotiate the world apart from formal education settings, then perhaps these experiences can be incorporated into formal education.

This line of thinking follows the direction pointed out by educational critics and planners from Plato through Rousseau to Tolstoy and Dewey. "Their common argument has been that schooling needs to include engagement with real life and that students need to be active in their learning" (Stephens, 1995, p. 4). Of this group, Dewey is probably the most influential figure for understanding the background of the contemporary experiential education movement. For Dewey knowledge and learning result from problem solving; the more students experience real world problems, the better able they are to accomplish their educational goals. "Dewey also contributed the emphasis on reflection.... He spoke of reflection as a means of transforming a situation in which there is obscurity, doubt, conflict, or disturbance of some sort, into a situation that is clear, coherent, settled, and harmonious" (Stephens, 1995, p. 4). In general terms, the link between experience

and knowledge leads to a "hands-on" or "real world" aspect of instruction such as is found in internships or in-class role playing.

Service-learning combines this kind of "real world" learning with work at community agencies, incorporating a spirit of volunteerism that many students find appealing. Although Kohler (1983) notes that community-based education and service projects began largely with high school aged students, it has spread quickly to the University setting as well. The emphasis on community service as a part of education has roots that go back at least to the 1930s:

> George Counts, also associated with the progressive education movement, published a provocative pamphlet in 1932 titled "Dare the Schools Build a New Social Order?" Counts challenged the schools to become the central means of humanizing society and to help correct some of the inequities of an industrial civilization. Earlier he had written that unless the school helped students develop a social outlook, it would deal only with superficialities. (Stephens, 1995, p. 4)

More recently the 1980 report of the National Commission on Youth recommended "that community service be used to 'bridge the gap' between youth and adulthood" (National Commission, cited in Cohen & Kinsey, 1994, p. 5). Another education report--for the Carnegie Foundation, on the advancement of teaching--placed high value on education for citizenship. Some see this goal as particularly suited for service-learning (Cohen & Kinsey, 1994, p. 5).

What qualifies as service-learning? Clearly a program of service-learning must involve more than community action; equally clearly a program of service-learning must go beyond the experiential education found in class exercises or internship placements. Lillian Stephens provides a good initial definition:

> Service learning is a merger of community service and classroom learning that strengthens both and generates a whole greater than the sum of its parts. Service is improved by being anchored in the curriculum and learning is deepened by utilizing the community as a laboratory for the classroom where students can test and apply their curriculum to real-life situations. (1995, p. 10)

Barbara Jacoby offers a complementary definition:

> Service-learning is a form of experiential education in which students engage in activities that address human and community needs together with structured opportunities intentionally designed to promote student learning and development. Reflection and reciprocity are key concepts of service-learning. (1996b, p. 5)

Key elements include community service, classroom interaction, and structured reflection, both upon the curriculum (in the light of the service) and upon the service experience (in the light of the classroom theory).

Others specify components of a service-learning course. *The National and Community Service Act of 1990* lists four criteria:

> 1. Under which students learn and develop through active participation in thoughtfully organized service experiences that meet actual community needs and that are coordinated in collaboration with the school and community;
>
> 2. That is integrated into the students' curriculum or provides structured time for a student to think, talk, or write about what the student did and saw during the actual service activity;
>
> 3. That provides students with opportunities to use newly acquired skills and knowledge in real-life situations in their own communities; and
>
> 4. That enhances what is taught in school by extending student learning beyond the classroom and into the community and helps to foster the development of a sense of caring for others. (*National and Community Service Act,* quoted in Cohen & Kinsey, 1994, pp. 5-6)

Key components include what Stephens noted; in addition the Act stresses the meaningfulness of the service, its integration with the existing curriculum, and its lab-like nature of practicing skills and fostering compassion.

Finally, Irving Buchen suggests additional components to successful service-learning, based on the developmental stages typical of a student in such a program. Though he identifies these stages through analysis of high school programs, they seem to apply to college-aged students as well. These six stages "structure a

student's changing relationship to learning through service: (1) need to be needed; (2) need to know; (3) need to know more; (4) need to understand why; (5) need to know what can be changed; and (6) need to integrate action and knowledge to develop strategies for change." (Buchen, 1995, p. 67). Buchen's listing stresses student motivation, the structured nature of the service experience itself, and strategic thinking for change. In other words, a successful program leads students through different aspects of service in order to heighten their desire to learn and to change society.

Service-learning, then, is a kind of experiential education that combines meaningful community service, a structured curriculum, directed reflection, skills practice, analysis of the situation or placement, and education for both understanding and compassion.

II. Goals of Service-Learning

Universities and schools embrace service-learning in order to improve the education they offer their students. Under this overarching goal, which no one would question, a number of more specific goals for service-learning appear. These include more effective learning, growth in civic values, promoting diversity and multiculturalism, growth in personal relations, moral development, and holistic education.

As noted earlier, service-learning follows the experiential education model. Supporters of this model argue that such education, which moves from concrete experience through reflection and generalization to testing the generalizations, provides students with a more effective learning than traditional classroom education and abstract intellectual understanding--at least for some subjects. Cohen and Kinsey place the service-learning/experiential education model within "the liberal arts goals of expanding the students' ways of knowing" (1994, p. 12). Discussing the educational theory of experiential education for international studies, Michael Laubscher notes growing support for placing students in concrete learning situations:

> With empirical data now accumulating in support of that assumption [that active engagement in learning is more effective], the Study Group on the Conditions of Excellence in American Higher Education, sponsored by the National Institute of Education reported that "there is now a good deal of research evidence to suggest that the more time and effort students invest in the learning process and the more intensely they engage in their own education, the greater will be their growth and achievement" (1984, 17). The study group advised that we must involve students more fully in research projects, in field classes, in internships, and in "other forms of carefully monitored experiential learning" (1984, 27). (quoted in Laubscher, 1994, p. 5)

This idea of increased learning outcomes through increased student participation or experience draws on educational theory for adult learning. If learning is to become more effective, the students must become more involved.

Another, more specific, goal for service-learning comes from attempts to explicitly address what has long stood as an implicit role for schools: to form better citizens. "Common to varying conceptions of social responsibility in the service-learning literature is the central element of an orientation toward others as the basis of citizenship. This orientation contains personal values that go beyond self-fulfillment to values about civic involvement and social obligation" (Giles & Eyler, 1994, p. 328). Advocates claim that better citizenship results less from studying about the community and more from immediate contact with the community. Indeed, both theoretical and empirical studies have shown a link between community service and citizenship involvement. Giles & Eyler (1994) report in a study of the effectiveness of service-learning that students showed a greater sense of community and that they showed an increased commitment to community service after their initial experience. Batchelder and Root (1994) report similar results, noting significant gains for service-learning participants in prosocial decision making and prosocial reasoning. However, Cohen and Kinsey caution that "the use of a service component in a curriculum will not in and of itself provide the students with an understanding of democracy" (1994, p. 12)--some reflection component must

accompany the experience and the experience must go beyond one contact with the community.

As America becomes a more openly multicultural society, some see service-learning as an opportunity to give students a first-hand experience of diversity and multiculturalism. However, diversity and multiculturalism should not exist as a separate goal but rather should combined with the goals of increasing effectiveness of education and promoting good citizenship:

> Two contemporary "interest groups" whose concerns and values comport especially well with those of the service learning movement are 1) those whose primary concern is increasing pedagogical effectiveness (active learning, collaborative learning, critical thinking), and 2) those who focus their energies on issues of diversity and multiculturalism. (Zlotkowski, 1996, p. 26).

In this instance, like the previous one, the goal is a more indirect effect of the service-learning placement and typically results from increased contact with non-student groups. Writing about Santa Clara University's service-learning program, Tony Sholander notes:

> While we use experiential education to develop skills and abilities, we use service learning first and foremost to foster a paradigm shift in the minds of the students, the result of which is significantly altered world views. Our purpose is to provide students with personal experiences of

> cultures other than their own so that their perceptions of the world will expand and become more accurate. (1995)

In at least this instance, service-learning consciously fosters a sense of diversity.

Another goal proposed for service-learning is a growth in personal relations. Such growth results from increased student-teacher interaction in a supervisory setting or student-adult interaction in the service placement (Shumer, 1994, p. 365). On a more theoretical level, Thyer and Wodarski argue that social learning theory provides a good foundation for understanding how service-learning supports this goal: "Perhaps more than any other approach to understanding human behavior, contemporary social learning theory comes closest to providing a true person-in-environment focus to conceptualizing and remedying human problems" (1990, p. 147). The theory explains how students come to a deeper level of managing personal relations through interaction with diverse others.

Others see moral growth as a goal of service-learning. Often associated with greater contact with others or with social issues, the growth in moral reasoning also connects to greater self-esteem exhibited by students as a result of a service-learning experience. "Participants in service-learning programs demonstrate gains in self-esteem (Conrad & Hedit, 1982; Luchs, 1981). They show greater increases in social responsibility and moral reasoning than their counterparts in traditional school programs (Cognetta & Sprinthall, 1978; Conrad & Hedin, 1982; Luchs,

1981)" (Batchelder & Root, 1994, p. 342). Though these finding apply especially to adolescents, they still have some predictive validity for early college students.

A final goal that advocates claim for service-learning is holistic education, sometimes termed "education of the whole person." Santa Clara University's Eastside Project bulletin provides an apt description:

> Our students go out into the community to engage people they might otherwise never know, and in the process they are shaken out of their comfortable stereotypes and "common sense" categories. This learning is affective and personal, as well as cognitive; it can and does transform students as they come to know people whose lives are very different from their own. (Santa Clara University, n.d.)

The goal ambitions an education that encompasses the classroom and the world, the intellectual and the affective, the mind and the heart. Moreover, it also aims to connect a college experience with education for justice by incorporating not just diversity but a solidarity with the marginated.

In her preface to a collection of essays on service-learning and university education, Jacoby offers this summary of the goals and benefits of service-learning:

> Among frequently cited benefits to student participants in service-learning are developing the habit of critical reflection; deepening their comprehension of course content; intergrating theory with practice; increasing their understanding of the issues underlying social

> problems; strengthening their sense of social responsibility; enhancing their cognitive, personal, and spiritual development; heightening their understanding of human difference and commonality; and sharpening their abilities to solve problems creatively and to work collaboratively.
>
> Community benefits include new energy and assistance to broaden delivery of existing services or to begin new ones; fresh approaches to solving problems; access to resources; and opportunities to participate in the teaching and learning process. (1996b, p. xvii)

Individual service-learning projects can meet some or all of these goals.

III. Foundations for Service-Learning in the Communication Curriculum

Three different sets of theory support using service-learning for communication education. First a broad foundation comes from pedagogical theory; second, a more specific "middle floor" comes from justice education; third, the "upper floor" comes from particular communication theories.

As noted in Section 1, education theorists have called for more practical educational experiences for centuries. Theoretical and experimental support has come from the work of Swiss psychologist Jean Piaget, who studied children's mental development. Through focusing on the schemata or intellectual frameworks with which children represent the world, Piaget was able to argue that concrete experience complemented (and sometimes proceeded) abstract thought:

> As they are exposed to new experiences, they assimilate these to their existing schemata and then accommodate the schemata to reflect the new elements in the experiences, thus becoming better able to understand the world. Children learn, according to Piaget, by concrete experiences and opportunities to explore their environment. These permit progressive adaptation of the intellect. (Stephens, 1995, p. 4)

This structure of learning is especially important for children but continues in modified forms for adults as well. Jerome Bruner, another educational psychologist, has incorporated this model and emphasizes the need for learners to be "participants" rather than mere "spectators" (Stephens, 1995, p. 5).

Attending more specifically to adult learning, Malcolm Knowles and others have identified a variety of learning styles. While adult learners differ from children, they can benefit from experiential learning just as much, but in their own ways. Even more than children they need to connect learning to their own work or life situation. "The role of the instructor or trainer is to assist in a process of inquiry, analysis, and decision making with learners, rather than to transmit knowledge" (Sims & Sims, 1995, p. 3).

The Knowles adult learning model rests on a number of assumptions that could be used in establishing a service-learning curriculum. Margolis and Bell (1984) offer this summary:

> 1. Adults are motivated to learn as they develop needs and interests that learning will satisfy. Therefore, learners' needs and interests are the appropriate starting points for organizing adult learning activities.
>
> 2. Adult orientation to learning is life- or work-centered. ...
>
> 3. Experience is the richest resource for adult learning. Therefore, the core methodology for adult learning programs involves active participation in a planned series of experiences, the analysis of those experiences, and their application to work and life situations.
>
> 4. Adults have a deep need to be self-directing. ...
>
> 5. Individual differences among adult learners increase with age and experience.... (quoted in Sims & Sims, 1995, pp. 3-4)

These assumptions provide part of the grounding for active learning among adults.

David Kolb has argued that effective learning occurs when students pass through a four-stage cycle that encompasses experience, reflection, synthesis, and experimentation (Jacoby, 1996b, p. 9). Different kinds of learning take place at the different stages and, though one may enter the cycle at any stage, effective learning occurs only when a cycle is complete (McEwen, 1996, p. 68). The stages themselves depend on one another:

> Kolb summarizes the learning cycle as follows: "Immediate concrete [affective] experience is the basis for observations and reflections. An

> individual uses these observations to build an idea, generalization or 'theory' from which new implications for action can be deduced. These implications or hypotheses then serve as guides in acting to create new experiences' ([1981], p. 235). (McEwen, 1996, pp. 68-69)

The cycle then repeats itself as the student moves from the new experiences to observation of them.

This pedagogical theory builds on the observation that students--especially adult learners--show different preferences for learning. Some prefer inductive thinking, some deductive; others show an aptitude for affective learning; and still others for behavioral learning. Mary Ann Rainey and Kolb offer a map of learning styles and learning environments that calls attention to these differences:

> Four learning environments are identified and oriented toward the four learning modes--an affectively oriented environment corresponds to concrete experience, a perceptually oriented environment corresponds to reflective observation, a symbolically oriented [cognitive] environment...corresponds to abstract conceptualization, and a behaviorally oriented environment corresponds to active experimentation. Each environment is measured by observing key variables: purpose, primary source, rules guiding learner behavior, nature of feedback, and teacher role. (Rainey & Kolb, 1995, p. 134)

This work on learning styles and learning preferences suggests that a service-learning component will benefit a curriculum by providing more points of contact with a learner's needs. As such, the learning becomes more interesting, more relevant to the learner's needs, and more effective.

On the other hand, service-learning can also incorporate experiences that correlate not so much with the learner's needs but with the needs of the community. This kind of learning serves educational effectiveness measured not by the individual but by society. As we saw in Section 2, a key goal for some service-learning programs is multicultural education and education for justice--education that brings relatively privileged students into contact with marginated communities. Sholander describes the theoretical rationale for this:

> We choose to have students come into contact with those persons in our society who are marginalized and powerless because these populations have been traditionally under served. But more importantly, this preference reveals a core insight of the Project: those who are discarded, pushed aside and discounted within our society are in a unique and privileged position to comment and reflect on the attitudes, values and priorities of the dominant culture. (1995)

This kind of involvement requires that the community's interests have a place in the overall planning of a service-learning program. Robert Sigman explicitly acknowledges this by offering three principles for service-learning:

1. Those being served control the service(s) provided;

2. Those being served become better able to serve and be served by their own actions; and

3. Those who serve also are learners and have significant control over what is expected to be learned [Sigmon, 1979, p. 10] (quoted in Mintz & Hesser, 1996, pp. 28-29)

The active involvement of the community enriches the learning possibilities for both students and community members.

Albert Nolan describes a developmental learning model for affective or justice education that well describes what can happen in service-learning. Students first experience a *Compassion* stage in which they identify with those in their community placements. Reflecting on their experience, they enter into the *Structural Change* phase in which they realize that the life situations they see in community placements result from social choices made consciously or unconsciously by communities and nations. Often they resolve to work for social justice or change. The third level is *Humility* and it involves the realization that the ones who are marginated or oppressed don't really need them to come to their rescue--they are capable of helping themselves; in fact, the students realize how much they have to learn from the poor, from the marginated community. Finally, Nolan describes the *Solidarity* stage where students discover that all human lives are bound together. Their education belongs not to themselves but to the community (Sholander, 1995).

The most specific part of these theoretical foundations applies to communication education. While many disciplines incorporate service-learning, communication can lay claim to a number of theories that make service-learning particularly apt for its students. Communication, of course, forms an unavoidable part of any human interaction and the relative strangeness of community involvement for many students makes that involvement an ideal lab for understanding their own communication.

Two theories directly address what happens when people cross communication boundaries. First, Uncertainty Reduction Theory (Berger, 1979; Berger & Calabrese, 1975) proposes a model of initial interactions:

> The theory seeks to explain and predict interpersonal communication during the *beginning* of an interaction. One core assumption of this theory is that when strangers meet, they seek to reduce uncertainty about each other. Simultaneously, people seek to increase their ability to predict their partner's and their own behavior in the situation. (Infante, Rancer, & Womack, 1990, pp. 288-289)

Uncertainty Reduction Theory explains the kinds of interactions that occur in service-learning placements. Students enter an unfamiliar world and, as they reflect on their experiences, they gradually make sense of that world. The seven axioms and 21 theorems of the theory direct the students' attention to particular aspects of their communication behavior. By categorizing uncertainty reduction

strategies, the theory can both teach students how to deal with the new communication experiences and help them to evaluate their own behaviors. At the same time, it accounts for the behaviors of others. While the students utilize the theory to predict behaviors, they might also critique the theory itself--does it really stand up in the real world? Alternating between using the theory and evaluating it provides a good balance between classroom learning and concrete experience.

Second, the Speech Accommodation Theory accounts for ongoing interactions in a complementary way. Howard Giles and his associates have examined conversational behavior and have noted how people adjust or accommodate their speaking to different groups (Giles & Powesland, 1975; Giles & Smith, 1979). The accommodation can take place across language groups, between status ranks, or between genders. Different levels of accommodation may occur at different stages in a relationship. A service-learning placement gives the students first-hand knowledge of their own accommodation; the theory also guides them to a deeper understanding of how status and stereotypes affect their communication. A sensitivity growing out of the theory may enable them to allow members of more marginal groups to have a voice--or enable them to understand why members of marginal groups are continually deprived of a voice.

Another area of communication study that both prepares students for service-learning and gives them an opportunity for growth in their placements is the study of group processes. The traditional topics for small group interaction include group

development, group structure, leadership, personalities, homogeneity/heterogeneity, physical surroundings, group tasks and problem-solving (Shaw, 1981). While there are a good number of theories about group behavior, these may be focused more on classroom or business settings and not on the kinds of experiences students may have in the placements. Nevertheless, with some imagination, students could find applications of the group process theory to service-learning.

Finally, even something like Uses and Gratifications Theory might provide an insight into the communication of a community. Here students might investigate how a marginal community, for example, makes use of the mass media. They could even apply the model to different kinds of interpersonal communication.

IV. Service-Learning in Santa Clara University's Eastside Project

To a certain extent, Santa Clara University's service-learning program grew out of a long-standing commitment to community service. However, the traditional community action program recruited volunteers and was generally regarded as separate from, though complementary to, the classroom. The formal service-learning effort began as a conscious effort to connect the University more closely to its local community and to provide the local community with a voice in the educational mission of the University. This latter purpose arose from the religious mission of the school, as articulated by various documents of the Catholic Church, which committed the Church to a "preferential option for the poor" and to serve as a

"voice for the voiceless" (Synod of Bishops, 1971/1982; Thirty-Second General Congregation, 1975/1977). The program design included student involvement with the marginated members of the local community from the beginning. This aspect reflects a typical goal for many--though not all--service-learning programs: "In service-learning, those being served control the service provided. The needs of the community, as determined by its members, define what the service tasks will be" (Jacoby, 1996b, p. 7).

Faculty and departments who wish to incorporate service-learning go through the "Eastside Project"--a campus unit that works with the local community, coordinates all student placements, and provides faculty training. Soon after the Project's introduction in 1986, the Communication Department faculty decided that a service-learning component fit well with its own departmental goals of the "education of the mind, the voice, and the heart" (Communication Department, 1996, p. 2). The education of the mind describes a traditional goal of education--to understand and apply theory, to think critically, and to learn the history of the discipline. The education of the voice includes the students' abilities to express themselves, whether orally, through writing (both in academic essays and in journalistic forms), through video, or through multimedia. The education of the heart seeks to teach compassion, concern for others, citizenship, justice, and service. Currently the Department includes a service-learning component in seven courses: Introduction to Communication, Interpersonal Communication, News writing II,

Public Affairs Reporting, TV Production, Minorities and Media, and Media and Youth.

The introductory course provides students with an initial contact with the local community, particularly with groups they might otherwise not meet: the homeless, the elderly, people of color and of different language groups, and young children. The class syllabus includes a set of reflection questions, developed over several years, that connect the service component to the class material (see Appendix I). Goals here include promoting student application of communication theories in real-world settings and inviting community voices into the student's understanding of communication.

The upper-division courses stress the need not only to develop the students' own voices but to enhance the voice of others. Realizing that one-way communication cannot be the ideal speech situation, the faculty design courses to include an appreciation of dialogue--even where it might not be expected, such as in a video or News writing course. Faculty encourage students to admit others' voices (and other voices) into their work and work with them to discover ways to accomplish this.

These outcomes can be met in a variety of ways. For example, the video production course requires a final project that must grow out of the students' service-learning placement. Some students have produced documentary videos that tell the story of a particular group. One production focused on the challenges faced

by San Jose's homeless. For the project a student director chose a participant-observer stance. During the project, he joined the homeless to document their typical day-to-day experiences and to let them tell their own stories. Another approach involves a "sponsored-project" like program, where the students take on a production on behalf of a community client. For example, a program that provides education for teen mothers requested a video to use as part of their application for state funding. The student production team soon ran into a conflict between how the program supervisors saw their work (and the video they desired) and how the teenage program participants saw their situation. The ensuing negotiations between the students and the agency stakeholders led to a production that enabled the more marginal teen group to tell their own stories--something that the state funding agency found compelling in the funding decision.

The Interpersonal Communication course has used Eastside Project placements in ways similar to the introductory course. Teachers ask the students to pay particular attention to typical interactions. What kind of conversational style do people follow? How much speech accommodation takes place? How does one community differ from another? One result of this careful attention to such often taken-for-granted elements is a decentering of the students' own communication style. When other voices become equal voices, the students gain a deeper appreciation of the speech situation and of interpersonal interactions.

Upper division journalism courses give the marginated a voice in a different way. Students cover various community beats: the traditional ones like the city council, agencies, police, and courts; and the more marginal like homeless shelters, aid agencies, and nursing homes. By including these seldom heard voices in their sources, they develop a more comprehensive view of the news. They must confront community dynamics and community structures more deeply than they had before and ask themselves (and their readers), "who are the sources?" and "who might be sources?" In a similar ways, other news writing classes have the students focus feature stories not on the powerful, the wealthy, or the famous, but on ordinary people. One teacher even went so far as to assign profile stories on street people in the area. Faculty argue that journalism has so long privileged certain voices that a critical evaluation must first consider other voices in order to understand the current practice of journalism. Some faculty have used the class to produce a special section of the campus newspaper on the alternative voices and alternative stories that grew out of community placements.

The connection between service-learning and more specialized courses like Minorities and Media or Media and Youth grows out of the course content itself. The Minorities and Media class aims to give voice to groups not usually heard on the campus. Working in the community builds a bridge that allows the students to hear these other voices; they then try to incorporate them in the course through an annual library exhibit that traces minority (mis)representation in the media. The

Media and Youth course examines traditional topics like the impact of television on children and then involves children's voices, which the students hear in the service-learning placements.

Other faculty have experimented with service-learning placements. Some have tried to incorporate the Eastside Project into the public speaking course, but the effort has met mixed success. Some have tried service-learning in basic video production courses; this did not seem to work since the students did not have the video skills to do more than community service kinds of work. No one has yet attempted to integrate service-learning into the research methods class. Where contact with other populations would be good, the temptation to regard them only as a readily accessible sample gives the faculty some pause. It may be possible some day, but as a faculty we are still learning how to make use of service-learning that is both good for the community and good for the students.

V. Remaining Tasks for Service-Learning

As service-learning takes on a larger role in higher education, it demands some kind of assessment. Has student learning taken place? What kinds of learning? Have the students gained a better knowledge of communication? Have they incorporated other voices in their own communication?

Pedagogical theory indicates that learning is more likely to take place when all four stages of the learning cycle occur: experience, reflection, synthesis, and

experimentation. The service-learning placement provides experience and experimentation; the classroom or student-teacher interaction should lead to reflection and synthesis. Any assessment process, then, must include evaluation of both settings--and of all four stages.

Connecting the service-learning placement to communication education helps to focus the assessment on particular bodies of knowledge. Since this resembles traditional classroom assessment tasks, this is not too much of a challenge. However, we would do well to ask whether the service-learning program added anything else to the communication course. Do the students simply learn better? Or do they learn other things?

Another task for faculty who employ service-learning in the communication classroom is to measure learning styles. If students learn in different ways, how can we measure differential outcomes? Are some parts of the communication curriculum better suited to service-learning methods than others? Put another way, does experiential learning equally support all communication topics?

Service-learning has added a wealth of opportunity to contemporary education. Communication departments can benefit from integrating placements at a number of places throughout the curriculum. Pedagogical theory, as well as communication theory, support that move. But since we are still learning how to best use service-learning, faculty would do well to assess their efforts carefully.

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Appendix I. Eastside Project and Communication 001

We do not communicate alone--and we certainly don't only communicate within the formal context of the classroom. Communication is a *process* by which we learn about ourselves and the world within which we live. One of the communication situations in which we often learn the *most* about ourselves and our own understandings of the world is when we enter new and unfamiliar situations. Here we learn about our own styles of communication, about preconceptions we may bring to the communication process, and about how communication resources may be unequally divided.

An Eastside placement provides an excellent opportunity for you to reflect on the questions that will be raised in the class. In your interactions with the individuals at your chosen placement, what are you learning about the process of communication? How can we make a link between the classroom and the "real world"?

Below is a list of questions to reflect on in your journals--questions that will help you apply the class material to your placement. You are certainly welcome to go beyond, but you must make an initial link between the placement and the materials we discuss in class. (Note that these questions cover the entire quarter; address the one most relevant to where we are as you keep your journal.)

You will be required to hand your journals in *three* times during the course, but you should be sure to write up your thoughts right after your weekly visit to the placement. At other points (probably twice during the quarter), we will exchange the journals so that you have a chance to look at another student's thoughts on the process and to give them feedback. (This could be done anonymously if you would like.)

Preferably journal entries should be typed and run at least one page each. You may want to keep a running file on your computer disk and just add to it each week. If you writing is extraordinarily neat, a handwritten journal is ok.

The following are questions I would like you to consider in your journal entries. With the exception of the first and the last which should be answered in the first and last entries, you can answer them at any time--the issues will be raised at different times in different placements. You are also not restricted to these questions, but should address them. Not all will be relevant to each placement (for example, numbers 8, 9, and 10) which is why there are more questions than there are weeks at the placement. Some may be combined if you wish to answer all. But check with me before you decide *not* to answer a question. And please drop by or give me a call if you have any questions.

1. Think about what preconceptions you bring about the people you will be working with. Where did you learn those preconceptions? How were they communicated to you? How did they influence the way you interacted with the individuals at your placement on your first visit?

2. What role has non-verbal communication played in your visit? Are there certain things that you believe are not being expressed verbally (due to shyness, not really knowing one another), but which you are picking up on nonverbally? Are you aware of your own non-verbal communication? (You can discuss one particular incident or a regular behavior that you have observed.)

3. We have discussed how subjective human communication is and that the process is one of constant negotiation. Consider an example of a moment or situation at the placement where you seemed to be cross-communicating with someone ("you thought that s/he meant that you meant..."). What might explain the different expressions of the same idea? How did you ultimately figure it out (or did you?)?

4. If the director of the agency at which you worked asked you to do create a public service announcement to raise money for their organization, what would you tell them must be taken into consideration about the receivers? Who (or what) would you use as the source of your message?

5. Consider the way you communicate verbally when you are at the placement. Are there certain rules to the conversations you have? Are they different from other conversations? Why? What can you learn about the people you are working with by the way they use language? What do you think they can learn about you?

6. Consider the stages of relationships that Ruben sets out in Chapter 10. Can you apply these to a relationship you have developed in the placement? How did it evolve? Do any of the factors he lists as influencing patterns of a relationship apply? Do you recognize any of the relational patterns that he describes in this chapter in your own relationships at the placement?

7. Are there evident groups at your placement? How do they define themselves? What role do you think they play? Who appears to wield authority and how is that communicated?

8. If possible, observe media use at your placement (or talk to someone about how they use the media). What functions does it serve for these individuals? Do they have favorite media? Shows? Which are they and why?

9. Your placement has been designed to serve a particular population. Now given that population, what is your own sense of how they are portrayed by our mass media? Are they? In what way? Do you believe this could be an important source of information for the larger population? How could others use these media in the socialization process and what might be the result?

10. Talk to some of the people at the placement or people who work at the placement. If they could create a television show, film, magazine, book.... about themselves or the people they work with, what would it be like? What would they try to communicate? How would it be different from what is out there right now?

11. In your final entry, consider what role communication has played in your experience. How has it helped you to learn about the people you work with and yourself? Are you more aware of yourself as a communicator? Has your ideas about the people at the placement changed? How and why? Has this been a helpful way to study communication for you?